

## Attempts to Destroy Christian Schools Scored by "Ensign"

In a powerfully concise editorial published recently in "The Ensign", Canada's national Catholic weekly, Mr. Keyserlingk scores the attitude of provincial and federal legislators who attempt "to narrow, impede or even eliminate Christian schooling for our children."

The editor warns his readers that "it is very urgent that people grasp what is really at stake." He adds: "It is urgent that Christians abandon the merely defensive attitude into which secularizing neo-paganism has driven us and rise in righteous indignation against that comparative handful of determined secularists who... have ventured to lay hands upon... the Christian education of our children."

This timely statement, which refers definitely to the federal plans for the new Indian Act (Bill 267), should be more than the warning which is sounded by the editorial's heading: "On the Alert." It should urge every Catholic and every Christian across the land to rise and take action so as to protect adequately the "basic rights of parents and children to teach and to learn according to the dictates of Christian conscience."

### Spurious Tolerance

It is in the name of freedom, of tolerance, of broad-mindedness that several secular associations, both white and native, claim the time has come to free the Indian children from the yoke of Church education.

We note that the trend is to demand that Indian children be admitted in provincial public schools. It is well

known that these public schools (Quebec excepted) are non-denominational, therefore godless.

A handful of determined enemies of the Church are agitating continuously, under the pretext of tolerance and freedom, to obtain that the new Indian legislation may open the door to secular education; the new Indian bill is doing so precisely.

The pressure of public opinion seems to be stronger than the dictates of conscience. Public opinion means votes, whereas moral principles do not carry material advantages. The new Indian bill will be the test for our legislators, who as far as can be ascertained, are all honourable, honest, Christian gentlemen.

This is not a matter for Catholics alone; it concerns the whole Christian world, fighting as it is doing now against the godless forces of communistic revolution in the bloody war of Korea, and in the silent cold war in other countries of the world.

### Education Director Leaves Indian Affairs

It was learned in Ottawa, recently, that Mr. B. F. Neary, for the past four years superintendent of Indian education in Canada, was leaving the service on the last day of January.

Under Mr. Neary's progressive guidance the vocational field of education was greatly expanded; a good start was made in physical and in visual education programmes; improved salary schedules and pension benefits for teachers were introduced; new



Lumbering activities provide a good source of seasonal income to thousands of Indians in the Western Provinces.

## Early Action on Bill 267

As Parliament convenes at the end of January for the 1951 Session, early action on Bill 267 is anxiously expected in all parts of Canada. Reports indicate that Minister Walter Harris is taking a keen interest in the new Bill which will give the Indians a new charter.

During recent months Hon. Mr. Harris has met with several Indian representatives and Indian Affairs Branch officials. His last meeting was held in Winnipeg, January 19, when he conferred with Major D. Mackay, Indian Affairs Director, R. S. Davis, Supervisor of Indian Agencies in Manitoba, Chiefs A. G. Sinclair (Peguis Reserve) and John Thompson (Fort Alexander) and Mr. A. E. Thompson, secretary of the Manitoba Indian Association.

From Alberta came Mr. John Laurie, secretary of I.A.A., James Gladstone, president of the I. A. A., and Chief David Crowchild of the Sarcees, to meet Hon. Mr. Harris and Major Mackay.

Mr. Harris expressed his conviction that "the Canadian

Indian has proved himself a capable, shrewd chap" and he thinks "he has the ability, in most instances, to take care of his own affairs."

It is believed that the new bill will be presented to the House for second reading sometime this spring; many amendments to the first draft have been prepared by the Dept. of Justice as the outcome of widespread dissatisfaction over the wording of the new Bill.

The main issues over which the Indians as well as others interested in the welfare of the native population concern the proposed legislation in matters of education, the voting franchise, the permit system, drinking privileges, extension of fishing and hunting rights and other matters of less importance.

The present trend in secularizing education is dangerous as it would deprive the pupils from the most essential element in education, the religious one. The Catholic Church has officially expressed Her views on the matter on several occasions, maintaining that the principle of denominational schools should be continued.



Father Paul Etienne, O.M.I., who recently completed forty years of missionary activity in Western Canada, twenty years of which were devoted to the Sioux Indians. Father Etienne now resides at Marieval, Sask.



# INDIAN RECORD



FOUNDED IN 1938

Published eleven times a year by "The Catholic Press Apostolate"  
340 Provencher Avenue, St. Boniface, Manitoba

Editor and Manager  
REV. GONTRAN LAVIOLETTE, O.M.I.

DIRECTORS: † Martin Lajeunesse, O.M.I., Vicar Apostolic, The Pas, Man.;  
† Henri Routhier, O.M.I., Vicar Apostolic, McLennan Alta.; Very Rev. Ph.  
Scheffer, O.M.I., Provincial of the Oblates, St. Boniface, Man.; Very Rev. O.  
Fournier, O.M.I., Provincial of the Oblates, Edmonton, Alta.  
ADVISORY BOARD: Rev. J. Brachet, O.M.I., Provincial Counsellor, McIntosh,  
Ont.; Rev. G. M. Latour, O.M.I., Provincial Counsellor, Hobbema, Alta.

Printed by Canadian Publishers, Winnipeg, Man.

Authorized as Second Class Matter, Post Office Dept., Ottawa, Canada

\$1.00 a year — Bulk rates on application.

## ON THE ALERT

Publication of the Hope Commission Report by the Government of Ontario has again highlighted a question so fundamental and so elemental that its very existence as a topic of discussion is alarming.

The report in question is being studied and competent authorities will be commenting upon it.

But, judging by the surrounding discussion, one appalling feature must be noted.

At this crucial moment for the free world, when we are faced by the most dangerous accumulation of concentrated might in history which would destroy the basic rights of parents and children to teach and to learn according to the dictates of a Christian conscience, we at home are debating precisely the same issue.

Instead of setting the example of how the state could help Christian education we are facing from British Columbia to Ontario, from the provincial legislations to the federal plans for an Indian Act, the same basic philosophy of trying to narrow, impede or even eliminate Christian schooling for our children.

It is high time, nay it is very urgent, that people grasp what really is at stake. It is urgent that Christians abandon the merely defensive attitude into which a secularizing neo-paganism has driven us and rise in righteous indignation against that comparative handful of determined secularists who in the name of a spurious "tolerance" have ventured to lay hands upon our most precious heritage, the Christian education of our children.

(The Ensign)

## Exercise Of Franchise

Judge Frank McDonagh, Brantford, Ont., said that Canadians who fail to exercise their franchise are not worthy of citizenship. The apathy which exists in Canada on election days, he continued, could easily lead to the loss of freedom for those who cherish the Canadian way of life.

"As Catholic laymen, we are remiss in our duties if we do not help to prevent the loss of freedoms to forces which are anti-God..."

"The present generation of Canadians has a greater stake in living up to its civic duties than any other generation of the past. Our children will need our prayers so that they will have the fortitude to withstand the onslaught of the godless and the spiritual strength to live up to the challenge to give leadership based on Christian principles."

"If Canadians with no particular political affiliations, had one-tenth the zeal which anti-God forces portray in Canada, there would be no need for apprehension..."

Judge McDonagh cited a situation which came up in Toronto's last civic election.

"Less than 40 percent. of those eligible to vote turned out at the polls. The zeal with which the anti-God forces campaigned was shown in the 40,000 votes which were cast in favor of candidates who were avowed Communists."

## THE MIRACLES OF MODERN DAY

"OCHANKUGAHE"

THE CYNICISM we hear from idle tongues or read in the press, that there are no such things as miracles in this modern age, leaves us Indians bewildered and we wonder at the sudden change of heart of our Pale Face brothers who have brought the incomparable teachings of the humble Nazarene to the land of their adoption.

But what of the phenomenon of the transformation of our once great buffalo country into an agricultural empire. Is this not a miracle of the first magnitude?

When I had the occasion to cover nearly all the southern parts of Saskatchewan during this summer, as one of the hunters employed by the Department of Natural Resources, in its Coyote Control Campaign, I was profoundly impressed by the startling changes which have taken place in the past half century.

With the dawn of civilization a new era has been ushered in; a new race with its culture, its arts and mechanical wonders.

Where once the thundering hoof-beats of the buffalo broke the silence of the wilderness and the shrill cry of the war-whoops echoed across the plains, now is heard the hum and buzz of the magic creations of the inventive genius of my Pale Face brothers, which left me with a strange feeling, as if I had been transported to another planet.

But there are still large areas of virgin land in the Dirt Hills and the sub-marginal lands, where only the sage and the cactus bloom, inhabited only by the coyotes.

In these areas I have found the land as it was in my boyhood days.

## Urges More Training

John Laurie, secretary of the Indian Association of Alberta, speaking in Winnipeg on January 20th, suggested the Indian be given proper training to enable him to assume responsibility for his own welfare, instead of complete freedom all at once.

"In my own mind," he said, "this legislation will unduly hasten the change from the position occupied at present by the treaty Indian into a position where he will have to sink or swim in this highly complex time."

### Burden on Missions

Referring to the problem of education, he said the federal government has thrown the burden on mission organizations of the four churches, by not providing sufficient funds to support the residential schools.

Our innumerable camp sites are still there to be seen, marked by circles of half buried stones.

The graves which dot the hills tell the tragic story of the epidemic of smallpox which wiped out a powerful Cree Tribe in 1836.

In the more settled areas each community has its favorite grave, which by local tradition is the burial place of some great Indian Chief.

Considering the number of such claims there must have been an epidemic of chiefs as well as an epidemic of smallpox.

However, the gravestones of the Indians in the Dirt Hills are not the only vestiges of my people's past which baffle and intrigue the White Man. In the valley of the Souris River an ancient race has left its traces in the form of petroglyphs, which baffled your most distinguished archaeologists.

Who were the ancient race that left their history on the face of the imperishable rocks? Were they the Cro-Magnons of the Western Hemisphere, the Mound Builders, who mined the soft metals on the shores of Lake Superior and who have mysteriously vanished from the face of the earth?

Although in centuries past this had been our hunting territory, nothing in our chronology sheds light on this mystery race of stone carvers.

But one feature of the ancient carvings is interesting to me: that is the similarity of the petroglyph characters to the pictographs which we Plains Indians employed to record our war exploits or to symbolize our form of worship.

These pictographs can still be seen on the tepees of my people.

A quarter of a century ago a professor of Wye College in England came all that distance to view the wonders of the Souris Valley. He marvelled at their strangeness, but went home no wiser as to their meaning than when he came.

(Continued on page 3)



## Native Party Formed in B.C.

VANCOUVER. — A group of British Columbia Indians have formed a political party to fight for Indian rights.

Guy Williams, a fisherman from nearby Steveston and the party leader, said the Indian Non-partisan party intends to run candidates in the provincial field and will attempt to supply the government with men who can ably handle Indian affairs.

Mr. Williams said the party has been quietly organizing for months "to keep Victoria from pushing us around and to protect our unsundered land and the future of our children."

### Not endorsed

Chief William Scow, president of the B. C. Native Brotherhood, said the Brotherhood recognizes no political groups and cannot endorse the I.N.P. led by Mr. Williams.

Chief Scow said he knew little about the I.N.P. and that he thought most B.C. Indians were unfamiliar with the group.

Mr. Williams claimed to have "thousands of sympathizers who will fight for our rights."

## Miracles . . . (Cont'd from page 2)

To be able to decipher these strange symbols, one must be versed in the mysticism that found expression in these carvings.

Perhaps there are not more than half a dozen old Indians living today who can understand the meaning of these strange carvings, and may I suggest that perhaps we owe to posterity that an effort should be made to unravel the mystery of the Souris Valley.

In my travels I have often been asked the origin of place-names, such as the Broken Shell. There are two popular explanations. One of them is that when the river dried up, it left many Clam shells exposed and a caravan of travois in crossing the river left a mass of broken shells behind.

The other explanation is that a jealous young Indian wife vented her rage on a new set of Hudson Bay dishes. In those days the Assiniboine name for crockery was "too-gi", or shell, hence Broken Shell.

Another live topic of my Pale Face brothers is that of our little friend the beaver, Nature's greatest conservationist, who for the past century fought man's battle against man's vandalism for the preservation of the balance of nature.

Eventually, men with vision

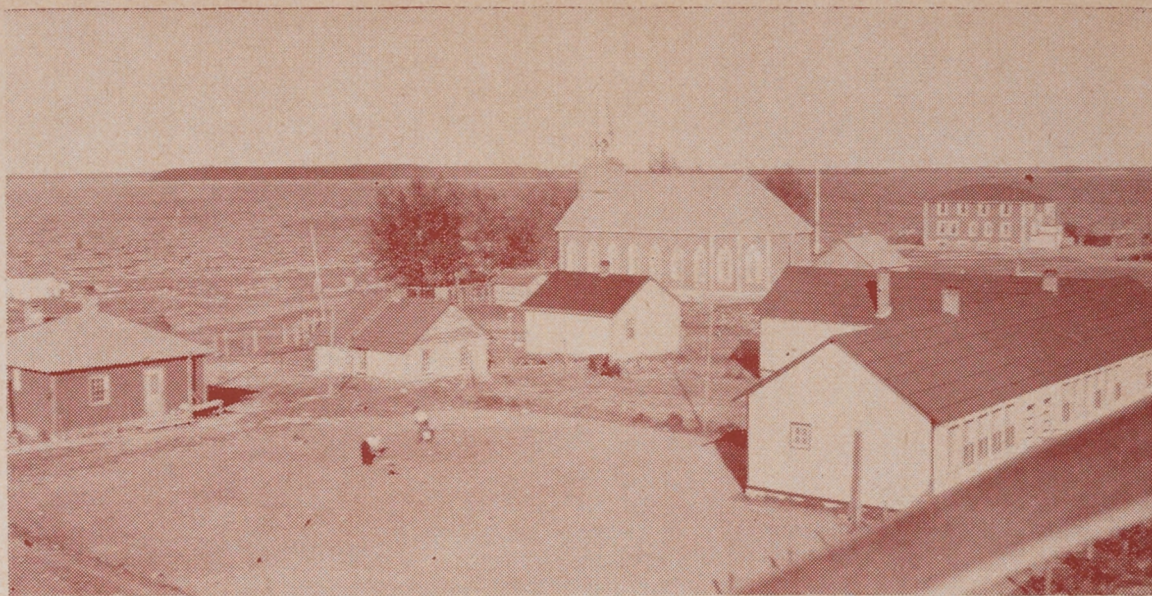
learned the lesson from the beaver and have with reforestation and the P.F.R.A. water conservation measures halted erosion which, if unchecked, could have done damage catastrophic to the future of the country. And may we add this little epitaph to nature's tireless little engineer — "Where there are beavers, they make the desert bloom and make happy and prosperous homes; they are nature's greatest conservationists."

The reminiscence of my rambles would be incomplete if I had left out my first hand impressions of these amazing Pale Faces, who have wrought such revolutionary changes in my country.

Where once our conical shaped tepees stood, now the oases of farm-steads greet the eye. Enclosed in the shelter of groves are modern homes, which give the landscape that touch of beauty and permanency.

And in their homes, the rooms are banked with gorgeous arrays of flowers, the outward poetic expression of their soul.

But there is also another type of beauty which blooms in this land of surprises, which matches the aroma and fragrance of their home. Hollywood need go no further in search of feminine beauty.



Air view of Ile-a-la-Crosse Oblate Mission founded over 100 years ago for the Indians and Metis of north central Saskatchewan. We note here the new dormitories and the beautiful church of the mission.

## Raw Fur Prices Go Up

WINNIPEG. — A two-day fur sale in January registered 10-to-25-per cent price increases in mink, otter, ermine and beaver pelts over last month's auctions, is reported here.

Rattlesnakes do not bite—they stab, with fangs pointed straight forward.

## STONEY PLAIN BAND CASHES IN ON OIL RIGHTS

The Stoney Plain Indian Reserve (west of Edmonton, population 192) may strike it rich if the wildcat well which will be drilled there by Imperial Oil succeeds, it was reported recently by a correspondent.

Oil exploration on the 13,000-acre Stoney Plain (Enoch) Reserve started in 1947, just after the Imperial-Leduc made its first discovery nine miles south. One wildcat well was dug, it proved to be a failure.

Imperial Oil paid a bonus exceeding \$100,000 to the Indian Affairs Branch for exploration rights on the reserve. The Stoney Plain Reserve Band is the first one in Alberta to cash in on oil production. Royalty revenue on the oil, if found, may greatly increase the revenue of the band.

## Claims Found False

VICTORIA, B.C. — Native Indians claimed recently that millions of dollars were owing them for land acquired from them in days long ago.

Bruce McKelvie, veteran newspaper man and historian, came with written proof that the Indian lands, including those on which the capital buildings are situated, were bought by the white men more than 100 years ago.

The Swengwhung Tribe owned what now is the centre of Victoria and the deed for this land was signed by Chief Snaw-Nuck

and 29 other leaders. They were paid in goods to the value of £75.

It was on April 29, 1850, says historian McKelvie, that Chief Factor James Douglas assembled the Indians at a grand council at what is now known as Beacon Hill Park, when negotiations for the land were entered upon.

Fourteen treaties were negotiated between April 29 and May 7 concerned mainly with transfer of land title covering the lower part of Vancouver Island.

The lands were deeded to Governor Douglas with the exception of reserves and enclosed fields.

## Increase in Wolf Bounty Discussed

PRINCE ALBERT. — Possibility of raising the wolf bounty from \$10 to \$25 was discussed when about 75 trappers from all parts of the northland opened their convention this morning in the Arcade Hall.

H. Conn, of the Indian Affairs Department, said that an increase in the bounty would prove valuable at this time.

The trappers, during the morning session, visited Lund's wild life museum. A Cree interpreter attended the convention.

## 14,000,000 Canadians

OTTAWA. — Canada's population has hit the 14,000,000 mark, nearly double the figure at the start of the First World War.

Government officials confirmed that the figure has been reached. It compares with these others:

The 7,200,000 people in Canada in the 1911 census, last before the First World War.

The 11,500,000 Canada had in the 1941 census, after the start of the Second World War.



MARIA GORETTI,

# The Virgin of the Marshes

GONTRAN LAVIOLETTE, O.M.I.

Marche-Corinaldo, (Ancona), July 6, 1902. — Maria-Teresia Goretti, 12, daughter of Assunta Goretti, was stabbed to death yesterday by Alessandro Serenelli whose immoral advances she had repulsed. Maria died today in the Providenza hospital, in Nettuno.

Rome, June 25, 1950. — Maria-Teresa Goretti, who had suffered martyrdom at the hands of a wanton youth 48 years ago, was canonized by Pope Pius XII in a ceremony which attracted more than 250,000 people, held in St. Peter's square, in the presence of the mother and of many other relatives of the tiny and sweet martyr of purity.

There lived, fifty years ago, in the Pontine marshes, 40 miles southwest of Rome, a little farm girl, fair complexion, chestnut hair. She was one of the many children of the late Luigi Goretti, a share-cropper who eked out a meager living by farming reclaimed swamp land. When Luigi died in 1898, the widow, Assunta Goretti, took into her house Giovanni Serenelli, a sick man, and his 20-year old son, Allesandro.

The little girl was called Maria-Teresia.

One hot July afternoon the men and children were winnowing beans in the front yard; Maria was sitting at the top of the outside staircase mending shirts. Suddenly Alessandro called out: "Assunta, take over for me, will you? I am going upstairs for a moment." Patiently, Assunta took over leading the two oxen, around and around the thrashing floor.

Alessandro swept by Maria and her little sister Teresina, who slept soundly, and entered the house. Then his voice drifted out of the open door: "Maria, come in here..." Maria did not move. The voice came again more urgently. This time Maria dropped her sewing and asked: "Why, what do you want?"

"Never mind, you just come in here!" Alessandro insisted. But Maria, who had been tempted twice before by the youth, answered with finality: "No, tell me first what you want; otherwise I won't come." In a flash Alessandro was out on the porch, grabbed her by the arm and dragged her inside the house. Kicking the door shut the struggle began: "No! No!... God does not like that! If you do it you will go to hell!... It is a sin..."

The maniac stuffed a handkerchief in Maria's mouth, but she spat it out. Alessandro threatened: "I'll kill you,

if..." as he reached for a sharp piece of iron which he poised over her head. Maria continued to struggle violently in an effort to free herself from her ravisher.

"No, no, it's a sin..." At this moment Alessandro, out of himself, struck with the iron and sank it eight times into Maria's body. She fell in a pool of blood, still protesting: "No, no, it's a sin, God does not like it..." and she lost consciousness. Alessandro, breathing heavily, staggered into his own room: "Dead, she is dead!"

But Maria revived, dragged herself painfully to the door and called downstairs: "Giovanni, come quickly... Alessandro has stabbed me." Hearing the voice, Alessandro rushed out and stabbed Maria six more times, as she cried out: "God, O God! I am dying! Mamma! Mamma!"

By this time the entire family had come to her help. Assunta pressed her daughter's mutilated body to her breast: "Marietta mia, what happened? Who did it?" — "Alessandro." — "But why?" "Because he wanted me to commit an awful sin, and I didn't want to do it..." and her strength abandoning her, she sank into a coma.

She was quickly carried in

an ambulance to the Hospital in nearby Nettuno, the "Casa della Divida Providenza," where she died the next day. Her last words were words of forgiveness: "I forgive him... May God forgive him... I want him with God in paradise like the repentant thief!"

Alessandro was sentenced to thirty years in jail. Unrepentant for eight years, the little martyr appeared to him one day, like a bloodstained lily, bringing about his conversion.

The scene which took place in Rome, forty-eight years later, on June 25, 1950, was a unique one in many ways. For the first time a ceremony of canonization was taking place outside the Basilica of St. Peter, in the vast square where 250,000 persons had gathered to honour the new saint; for the first time in history was the mother of the saint watching the solemnity from a window in the Apostolic Palace; for the first time, moved by an intense joy, did the Holy Pontiff deliver the traditional homily in the Italian tongue.

Maria-Teresia Goretti had been beatified in April 1947. The decree was confirmed immediately by the happening of two miraculous cures; those of Giuseppe Cupo and Anna Grossi Musumarra. Through the generosity of the Passionist Fathers of Nettuno, the cause of the little Agnes of the twentieth century moved ahead rapidly. On June 25th, 1950, St. Maria Goretti was placed on the altars.

Assunta Goretti was weeping throughout the ceremony: "My daughter, my daughter, my little Marietta!" With her were two of her sons and two daughters. One had come from New Village, N.J.

The wax preserved body of the saint, brought secretly from Nettuno, was transferred shortly afterwards to the Basilica of Our Lady of the Angels, in Rome.

The Holy Father, in his homily, made an eloquent plea for purity. Hailing the new saint as an example badly needed for our age, he implied as much with the following words:

"Woe to the world because of scandal! Woe to those who do their utmost towards the corruption of novels, newspapers, the theater, films..."

"Woe to those youths who bring the germ of impurity into virginal hearts."

"Woe to fathers and mothers, who wanting in both energy and prudence, give in to the caprice of their sons and daughters."

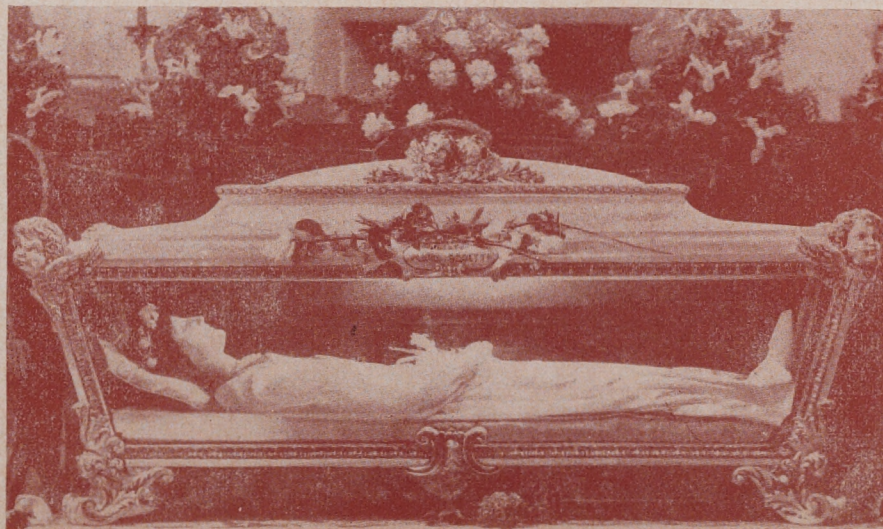
"But woe, above all, to those who might have given their example by standing up and gathering about them legions of souls ready to combat the scandals of the day."

The Homily contained an intense expression of hope and holy joy. The Holy Father cried out:

"Why have you come in such huge numbers...? Why have you been softened to tears...? Her short life is so like the Gospel story for its simplicity of line, the color of its environment, the very flashing violence of its death. Why has Maria Goretti so quickly captured your hearts even to become their darling and favourite?"

"There is then in this world... not just a thin rank of elect... but a throng, immense multitudes on whom Christian purity exerts an irresistible and promising fascination, promising, yes and reassuring!"

Above the foul marshes and mud of the world there stretches a heaven of beauty! In you, sweet and lovable saint, through our hands all childhood and youth find refuge, that they may be protected from every contamination and enter upon the path of life in the serenity and joy of the pure of heart. Amen."



Maria Goretti's Tomb



## Sturgeon Landing Team to Meet 'Peg Midgets

Arrangements are now being made for Sturgeon Landing Residential School Midget hockey team, composed of well-trained Cree and Chipewyan youngsters, to meet one of Winnipeg's top flight midget teams.

This was learned on January 7th, when The Pas Midgets visited Sturgeon Landing after a 65-mile auto trip, and dropped the second straight contest to the settlement team.

The Indian hockeyists, under the direction of Rev. Fr. A. Girard, O.M.I., principal of the school, demonstrated an amazing type of hockey, but only part of the story is shown in the 10-2 score of Sunday. On January 5th the Indian lads took a 13-4 victory at The Pas.

As well as clicking combination play—one example was Sunday's play when the puck remained in control of the settlement team for 10 solid minutes—this team has gained fame for good sportsmanship. The young hosts received two penalties Jan. 7th, but the eager visitors from The Pas got something like 20.

Arrangements for the northern students to visit Winnipeg and play one of the midget team groups are being made by Eric Law, Indian superintendent.

### Visitors

Six carloads of The Pas players and fans visited Sturgeon Landing, leaving here at 9 a.m. Sunday. They were shown through the four-storey residential school, the diesel plants and a number of outbuildings, and a banquet both preceded and followed the game.

Many of the 160 pupils at the school had never seen an automobile and clustered around the cars in the community garage.

Bishop Martin Lajeunesse, O. M. I., accompanied the caravan of cars.

They reported that one of the curious aspects of the games is the impassive quiet which prevails when Cree and Chipewyan youngsters act in perfect co-ordination, and with keen observance of the rules.

Such a demonstration would make a great impression upon Winnipeg hockey-fans, The Pas visitors believed.

(Northern Mail)

J. P. B. Ostrander, regional supervisor of agencies for the Indian Affairs branch in Regina, said that in the last three years Saskatchewan has spent \$442,000 on Indians' homes. A total of 442 houses had been built and 627 repaired.

## Our Lady of the Snows



Our Lady reigns over the Northland.

## CHILDREN'S DAY AT SANDY BAY SCHOOL

A special event marked January 17th at the Sandy Bay Indian School, Manitoba, as the Principal, Fr. J. Lambert, invited parents and pre-school age children to attend a unique gathering.

Altogether 104 children received the Blessing of the Children in the school chapel and visited the Crib; the parents were given the opportunity of visiting the school. At the close of the day, Fr. Lambert presented gifts to all the small visitors and in his talk to the parents he explained the role of the fathers and the mothers in educating their children.

### Hockey Games

The Sandy Bay Midgets played a tie game with Alonsa (5-5) and the S. Bay Bantams defeated the Alonsa team 10-2 on Jan. 21. Fr. Giard, of Sturgeon Landing, is cordially invited to take his team to Sandy Bay this winter. Will he accept the challenge?

### Mission Report

The annual mission report indicates that 54 baptisms were performed at the Sandy Bay Church, 7 weddings were celebrated and 16 funerals were held.

### 7-4 Victory for Sandies

A pick-up Sandy Bay hockey team, made up of men who are employed at Manitoba Paper lumber camps, defeated the Fort Alexander Indian Team 7 to 4 in a game played Jan. 14.

# HOBBEMA NEWS

## Ermineskin Residential and Day Schools

**Vocational Training:** All the girls, from Grade 5 up, follow a course in Manual Training and Home Economics while the boys from Grades 6, 7 and 8 take Woodwork. The prizes won by exhibits at Calgary and Edmonton Fairs is a tangible proof of the quality of the work done. Another proof is the daily exhibit of tasty foods displayed on the refectory tables. This, together with the courses in Physical Education, are greatly responsible for the healthy development of the pupils.

**Choir:** The Girls' Choir was organized early in November under the direction of Jemina Pipestem, President; Rosie Whitebear, Vice-president, and Jemina Lightning, Secretary. This choir is well on its way to success. Keep up your good work, girls!

**Rink:** Early in the Fall, Mr. Rioux, the boys' keeper, planned to have a skating rink; Father Principal gave his approval and with the help of the older boys the rink was started. On November 14th, the rink was formally opened. How invigorating it is to skate around a rink that measures 80 feet by 175 feet!

On November 28th, the girls had their first experience which, at first, was not very successful, but where there is a will there is a way. At present, every group of children has the pleasure of using the rink at a set hour all of the day or of the evening. Boys play hockey and girls play broomball. This provides amusement, interest and fresh air for all. Our next contribution to your paper will give results of the Team work.

**Nov. First:** November 1st was the occasion for an exterior display of our deep love to our Blessed Mother. In preparation for this celebration in honor of the proclamation of the Dogma of the Assumption the daily Rosary was recited with great fervor and more good works were offered to God.

On the feast day Father Principal officiated at High Mass while the girls' choir sang the Mass "Cum Jubilo." In the evening, at 7:30, there was a procession in honor of Our Lady. Her statue was carried by four boys followed by banners heading the different classes. All carried lighted lanterns and sang hymns of praise to our Heavenly Queen. The procession proceeded to church where the statue was placed near the Communion rail; another hymn was sung and Father Gauthier gave Benediction of the Blessed

Sacrament. The procession returned to school in front of which was displayed a beautiful life-sized picture of the Assumption of Mary, the work of one of the girls. Another hymn burst forth from the very heart of her loving children. Beautiful fire-works ended a perfect day.

**Dec. Eighth:** On December 8th, we had another occasion to show our love to Mary Immaculate. While reciting the Rosary we walked from room to room paying our respects to our Heavenly Mother whose statues were artistically decorated; we then went to church to hear a talk on the Miraculous Medal and receive a medal from Father. We were greatly honored to have in our midst for this occasion Father Principal's brother, Father L. C. Latour, O.M.I.

**Christmas Concert:** The Christmas Concert took place on December 19th in the presence of several visitors: Father L. C. Latour, Mr. H. N. Woodsworth, Supt. of the Hobbema Indian Agency and Mrs. Woodsworth, Mr. D. Minde, Chief of the Ermineskin Reserve and the parents of nearly all the pupils.

Father Principal's gifts were: a hockey stick to each of the boys, a lovely kerchief to the older girls and a pair of gloves to the smaller girls.

Maurice Dion, in the name of the student body, thanked Father Principal for his generosity towards the school children.

**Christmas:** In order to prepare for Midnight Mass, choir practices were organized in early December. People of the three reserves, Ermineskin, Bull and Samson, undertook this task with enthusiasm.

At Midnight Mass everyone sang with love and fervour hymns of praise to our ever dear Saviour. The Missionary's heart was touched, once more, at the thought that God was surely visiting his people.



## + LIVING WITH THE CHURCH +

**SUNDAY, FEBRUARY 18: Second Sunday of Lent.** The Gospel tells us how Our Lord was transfigured before His Apostles Peter, James and John, so as they would be convinced of His Divinity. Let us increase our Faith by studying the Gospels, especially during Lent.

**SUNDAY, FEBRUARY 25: Third Sunday of Lent.** In to-day's Gospel Our Lord warns us: "Every kingdom divided against itself will be brought to desolation." Let us beware of the devil and his works; let us fight him during this holy time of prayer and penance. Have we done our Easter Duties?

**THURSDAY, MARCH 1.** The month dedicated to St. Joseph begins today. Should we not have a tender devotion to this great Saint, the Foster Father of Jesus, the Head of the Holy Family, the Model and Protector of all Christian fathers?

**SUNDAY, MARCH 4: Fourth Sunday of Lent.** The words of the Gospel apply to our practice of Lent: "GATHER THE FRAGMENTS THAT ARE LEFT OVER, LEST THEY BE WASTED." The fragments of your Christian life are worth gathering to be brought together by a firm resolve to sin no more and to avoid all occasions of sin. Have you improved your way of life during Lent?

**SUNDAY, MARCH 11: Passion Sunday.** In the Gospel of the day Christ offers a reward: "IF ANY ONE KEEP MY WORD, HE SHALL NOT SEE DEATH." This promise of eternal life is no vain pledge since it has been made to us by the Son of God Himself.

Do not forget that **WEDNESDAYS AS WELL AS FRIDAYS** are **DAYS OF ABSTINENCE** during Lent. Fast according to your ability every day during Lent.

## Favor Granted

Two months ago Charles Emile Lemay, 27, of Three Rivers, Quebec, learned he would die of cancer in a few months. He had one wish—to be ordained a priest. He was a student at the Redemptorist Fathers' Scholasticate at Aylmer, Que., and could not normally hope for this in the time. But special permission was granted by the Pope and on Christmas Day the new priest said his first Mass with his parents attending. Then he went home to spend his few remaining weeks.

## Indian Craft Work Wanted

Contact Mr. Albert Middleton, 939 Bathurst St., Toronto, Ont., if you wish to offer for sale all types of feather, bead and quill work, Indian made leather work, curios.

Mr. Middleton plans to open an exclusive store on Lake Nipissing, near North Bay, Ont., this spring.

## Indian Notes

The Indians of Canada are not a vanishing race. In 1905 they numbered 105,000. Today there are over 130,000 natives in Canada. The Ojibway Indians of

## Question Box

**How old is the age of man on earth?**

Neither the Church nor the Bible pretend to assign any definite dates to the origin of the first man on this earth, but historical and geological sources insist that man must have lived on this earth for at least 30,000 years.

In 4200 B.C. there was a rather high degree of culture among some primitives.

\* \* \*

**In what languages were the Gospels written?**

St. Matthew wrote in Aramaic, but Sts. Mark, Luke and John wrote in Greek. No original Gospel exists today, but there are some early copies of the original and they date back to the middle of the 2nd or the start of the 3rd Century.

Many people wonder why the Bible was not widely printed and distributed in those early days, but they forget that the printing press was not invented until the 15th Century. All the early manuscripts of the Bible were written by hand, and that was a slow and costly process.

\* \* \*

**I missed my Easter Duty this year. Must I wait until next year now?**

Not at all. The duty did not end on Trinity Sunday. You must receive the Sacraments as soon as possible. The duty of Confession and Holy Communion still binds you.

Ontario call themselves "Anishinabeg": the perfect men.

The Ojibways cling tenaciously to their language. In some of the missions English is not heard. Even Indians who speak English fluently prefer to hear sermons and to confess in their own tongue.

## LENT!?

What are you doing for Lent? Are you using less sugar as you promised? Are you cutting down on some of the goodies you have been eating for the past few months as a sacrifice? Are you putting some of your chewing gum money and candy money aside for the Missions? Are you saying a few extra prayers for the poor people in prison and in exile behind the Iron Curtain? Are you trying to be devout at Mass, remembering some of the poor persecuted Catholics who cannot have the privilege of Holy Mass as you have?

If you can answer "Yes" to some of these or like questions, then your Easter will be filled with peace which the world cannot give and which the world cannot take away.

Theresa Young Bird  
(Catholic Sioux Herald)

## Auenged

"You have killed my husband!" The anguished cry broke the stillness of the Pottawattomie village on Lake Michigan where Madeline and Joseph Laframboise were spending the night. Enraged at the fur trader's refusal to give him liquor, Nequat, a young brave, had stolen into their tent and slain the devout Joseph as he knelt in prayer.

The Pottawattomies who were outraged by the wanton murder of their trusted friend eventually captured Nequat and brought him to Madame Laframboise for judgment. Though she was the granddaughter of Returning Cloud, famous Ottawa chieftain, she followed the Christian faith of her French father and even when confronted by the slayer of her beloved husband, she heeded the Biblical admonition to forgive one's enemies. "Set him free," she told Nequat's captors. The Indians reluctantly obeyed but later Nequat was found in the forest with a knife through his heart.

This event happened early in the nineteenth century.

Did you ever hear about this picture book?

## IS THIS TOMORROW?

This is the title of a comic-book style 52-page pamphlet, in four colors, describing the actual phases of the Communistic revolution as they would take place in Canada, as it happened in Soviet dominated countries. **It may happen here tomorrow!** Read about it in:

## Is This Tomorrow?

For sale at  
FIDES PUBLISHERS,  
25 East St. James St.,  
Montreal (1), P.Q.

15 cents a copy \$1.56 a dozen

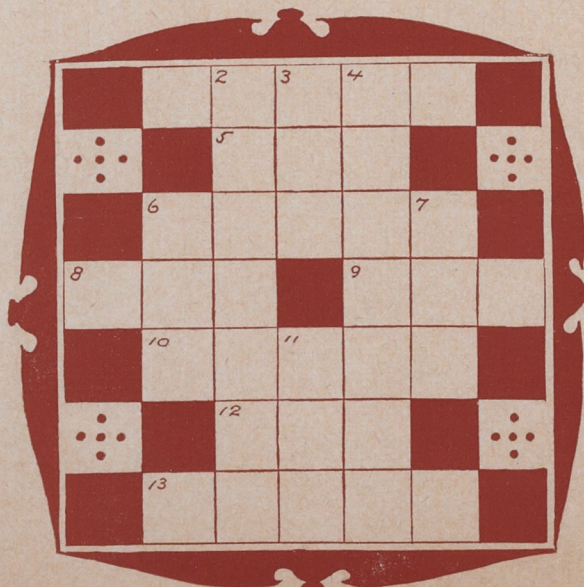
## CHECKERBOARD

### ACROSS

1. A written composition
5. What you do before shooting
6. Metal threads
8. A dog's name
9. A bone in the body
10. A bird with a red breast
12. A fairy tale bird
13. A boy's name

### DOWN

2. Men who go to sea
3. Polite word used when speaking to a gentleman
4. Name of our country
6. This happens when countries fight one another
7. To offend God
11. Initials for Bless Our Country





## How To Make An Indian Headdress Or War Bonnet

THE average "war-bonnet" requires 31 feathers, 15 each of right and left wing feathers, and one straight or tail feather. These may be purchased from a commercial house specializing in Indian-craft supplies, or may be secured locally. White goose feathers with tips sprayed a dark brown make excellent imitation Eagle plumes.

In preparing feathers for headdress use, the first step is to soften bottom of quill by holding over steam or immersing in hot water until sufficiently softened to permit crushing a small section (Fig. 1), after which base plumes should be securely attached (Fig. 2). The third step is to take a strip of leather about  $\frac{1}{2}$  inch wide and 5 inches long, form a hinge by doubling, and bind on base of quill, leaving small loop at bottom (Fig. 3). Around this hinge sew a strip of red flannel  $2\frac{1}{2}$  inches long and  $1\frac{1}{4}$  inches wide (Fig. 4), being careful to have stitches at back of feather. This strip should be bound with yarn, twine, or silk (Fig. 5). A few strands of dyed horsehair or hemp should be cemented to tip of feather (Fig. 6), before cementing on tip plume (Fig. 7), as the finishing touch.

When feathers are completely prepared, encircle an old felt hat-crown with slots beginning  $1\frac{1}{2}$  inches above the front edge of crown, and graduating to  $\frac{3}{4}$  inch above the center of back edge, cutting two slots  $\frac{1}{4}$  inch apart; and skipping  $\frac{1}{2}$  inch between each pair of slots (Fig. 8). To the front of crown sew a previously prepared beaded band, drops and rosette, with snaps or hooks in back, if you intend using a trailer. Drops may be a weasel, mink, squirrel tails or skins, feathers and ribbons decorated with small bells, rattles, shells, animal teeth or claws. The rosette may be of beads, shells, metal discs, large buttons or mirrors (Fig. 9).

When this is completed, sort feathers into right and left curves. If no straight feather is available, a curved wing feather may be straightened by steaming and bending, which is used as a center. The feathers are laced on with a leather thong or ordinary shoe lace threaded through slots in crown hinges, continuing around, lacing all feathers to crown (Fig. 10). Lay bonnet with inside of crown flat on table, backs of feathers up. Thread a needle with well waxed, strong cord 6 feet long. Draw half of this cord through center feather 4 inches above felt wrapping, and one side at a time continue to carefully thread each feather, tying or half-hitching quill so that edge just touches the one next to it. When both sides are completely strung (Fig. 11), tie ends together at back, as shown by Fig. 12. This "sets" the crown.

Figure 13 shows detail of preparing and attaching plume to center of hat-crown by cutting slice out of quill (A), pushing end of quill through slot in crown of hat, back into cut (B), and then binding (C). This plume signifies name of wearer and sometimes is known as a "sun-pole," which signifies that wearer has danced the "Sun Dance." "X" in Fig. 14 indicates where the plume is to be attached. The entire crown may be covered with split feathers or fluff, adding to its attractive appearance.

To make the "trailer" (Fig. 14), red or blue felt is desirable, although canvas or dyed flannel are satisfactory substitutes. Use a strip 6 to 10 inches wide, and sufficiently long to reach from neck to heel. Cut a row of holes down center, spaced as are those in crown, starting 4 inches from top and reaching to within 6 inches of bottom. The feathers are prepared in the same manner as those used in the crown, with the exception that a base and tip plume must be added to the back of each feather. Starting at top with lace knotted in back of strip, string feathers as in crown, tying off at bottom of strip. Back trailer with lining, binding edges with colored tape. Join feathers with set-string, knotting at first and last feather.

Figure 15 illustrates a double Sioux head gear in which crown is prepared the same as in Fig. 14, with the exception that 6 sets of holes in back of crown are omitted. Two strips of material 3 to 4 inches wide, from neck to heel in length, are sewed to back of crown, edges of strips touching at top and slightly flaring out at bottom to leave space of 6 to 8 inches. Continue slits from hat-crown down center of each trailer and attach feathers in same manner to crown, continuing down trailers instead of encircling hat crown.

Figure 16 illustrates a Blackfoot panel trailer, the feathers laying flat, 3 or 4 to a row, attached by the method shown in Fig. 13 rather than by using leather hinges. Panel should be deep blue, edged with red, and fastened to hat by hooks or snaps.

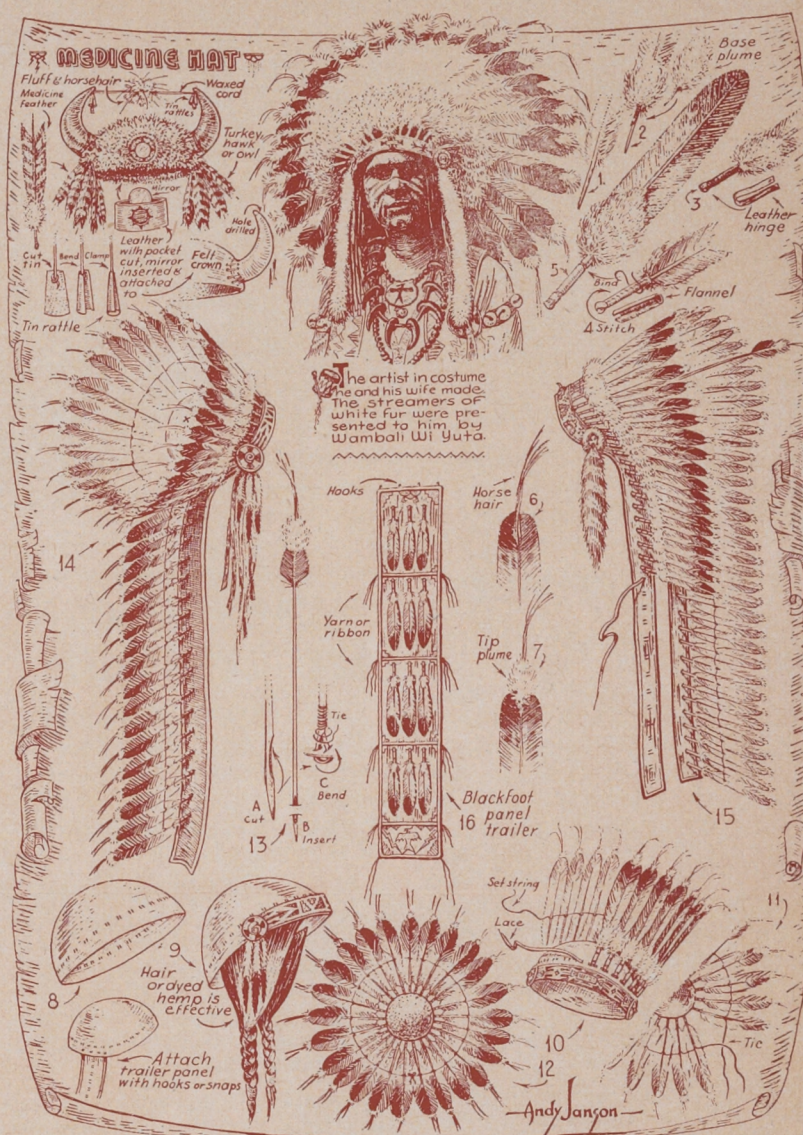


Figure 17 illustrates a Nez Perce medicine hat, on which is mounted a pair of cow horns. The crown is covered with fur. A small mirror is mounted in the center of front of crown by inserting in a pocket cut into a piece of leather as illustrated. The pocket is then sewn down around mirror, after cutting an opening in the front slightly smaller than size of mirror. Small holes are bored in tips of horns through which a well-waxed cord is drawn and to the ends of which are attached tin rattles. On the cord is fastened a bunch of colored fluff, while over the ears are secured bunches of medicine feathers, bells, shells, claws, or other "totems" which the wearer may consider tokens of good luck, or "medicine."

## Kenora District News

**Wedding:** On a recent trip to White Dog mission, near Kenora, Ontario, Father Lacelle christened Miss Alice Bunting and blessed her marriage to Charles Fisher, January 10th.

**Missionary Van:** The motor chapel (Anamie-Otaban) was used in December on a tour of the missions of Morson Crow Portage, Whitefish Bay and Emo.

**Kenora Hospital:** Among patients hospitalized at Kenora last month were Dennis Hunter (White Dog, Ont.), Joe Makaio (One Man's Lake), Peter Medicine, who suffered a broken leg.

**Fort William San:** Cheerful letters were received from a number of Fort William San patients, all reported as doing well; greetings to Miss Mary Kelly, Alice Morrison, Mrs. Helen Hunter, Miss Madeleine Namepoke, Mrs. Genevieve Bird and Miss Christine Jack.

**Rosary Club:** The Rat Portage Rosary Club is reporting fine results under the devoted direction of Mrs. Mantha and Mrs. Turcotte.

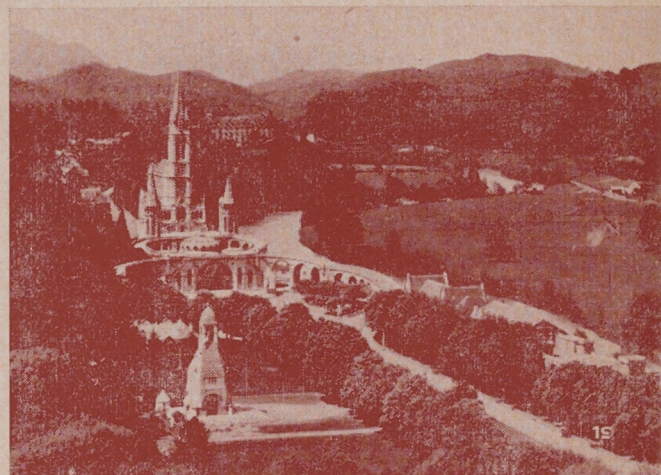
**New Homes:** Several new homes have been erected on the White Dog Reserve.



# MIRACLES STILL HAPPEN AT LOURDES



On October 8, 1948, Miss Jeanne Fretel, R.N., experienced a miraculous cure at Lourdes; this was announced officially on January 9 by Cardinal Roques, Archbishop of Rennes, France.



Seen here are the interior (left) and exterior (right) of the Lourdes Basilica, word-famed pilgrimage to Our Lady, the Immaculate Conception (center).

## CHIEF'S CHOICE

Many moons ago, when a tribe of Haida Indians was searching for a new camp site, a famed chief named Jumping Brook led the way to Kitimat, a coastal flatland in the rugged northwest portion of what is now British Columbia. Two aspects of the Kitimat site appealed to Chief Jumping Brook. It was near the sea (the Haidas built ocean-going canoes), and there was plenty of fresh water in the chain of lakes and rivers a short distance inland.

Last week, some 400 years after Jumping Brook's time, the Aluminum Co. of Canada, Limited, followed the chief's reasoning in putting Kitimat at the center of a vast new West Coast industrial project. Alcan signed an agreement with the British Columbia government on water rights for a \$500 million power development and aluminum plant in the Kitimat area.

(Time)

## Central Control Urged

REGINA. — The public welfare division of the Canadian Welfare Council wound up its three-day midwinter meeting here by hearing a recommendation that all Indian affairs be placed under the control of the department of national health and welfare.

Consideration was given to changing the brief for re-submission in view of the Indian bill expected to be presented at the next parliamentary session. At present, Indian

## CARIBOU FLOOD FORT CHIPEWGAN

FORT CHIPEWYAN, Alta. —The people of this tiny northern Alberta outpost were feasting on caribou steaks which practically walked into the frying pan.

For the first time in the history of this settlement, thousands of caribou recently moved down from the barren northern wastelands and small groups ran wild through the streets in their trek to the new feeding grounds. Some were shot.

After the first body of the herd passed, the caribou moved further away from the post and passed in single file on the frozen lake in a seemingly endless stream.

About two weeks after the first herd was spotted, signs were posted forbidding wasteful killing. Dogs were forbidden to run about and the caribou were left in comparative peace.

The caribou is highly regarded by both whites and Indians here and many prefer the meat of this animal to choice beef.

The Indian and Metis women also use the skins to make beautiful white jackets, gloves, mitts and slippers. They embroider them in silk or wool in lovely color combinations.

Fort Chipewyan, on the north shore of Lake Athabaska, is in northeastern Alberta near the North West Territories border.

health is administered by the department of national health and welfare. All other administration is under the department of citizenship and immigration.

## 393,622 Indians In United States

Quite a few states in the Union have Indians living within their borders, and we thought that a list of them might prove interesting to our readers. South Dakota has 30,745 Indian residents. Other states are as follows:

Arizona 55,194  
California 24,100  
Colorado 958  
Florida 675  
Idaho 4,421  
Kansas 2,216  
Louisiana 128  
Michigan 5,174  
Minnesota 18,188  
Mississippi 2,281  
Montana 18,800  
Nebraska 4,864  
Nevada 5,672  
New Mexico 43,005  
New York 9,032  
North Carolina 3,795  
North Dakota 12,863  
Oklahoma 110,864  
Oregon 5,558  
Texas 368  
Utah 2,449  
Washington 15,270  
Wisconsin 13,780  
Wyoming 2,697

This totals to 393,622 Indians in the United States.

## Native Christian Art

NEW YORK.—The only tradition of ecclesiastical folk art native to the United States, that of the Indians of the Southwest converted by the Spaniards, is the subject of an article in the December 19 issue of "Look". The article and accompanying photographs describe the Madonna and Child and other Biblical figures (santos) painted or carved by the "santeros" or saint makers, and now in the Taylor Museum in Colorado Springs, Colorado.

Scalping was never a typically Indian practice — it was largely the result of the influence of white people.

## WILL BUILD OWN RINK

SPANISH, Ont. — The Garnier Residential School for Indian Boys is planning a covered rink which will cost \$25,000 and the Jesuit Fathers in charge of the school have initiated an unusual method to pay for its construction. The school has become agent for magazine subscriptions.

The federal government has given the school a grant of \$5,000 to be used for labor. To date, however, only carpenters are being hired. The boys of the school are doing all the manual labor on the project. Despite inclement weather, the cement for the foundation has been poured. The rink will measure 192 feet by 75 feet.

## HAY LAKES SCHOOL OPENS

The most recently built Indian Boarding School is being opened in February by the Oblate Fathers of the Grouard (Alberta) Vicariate. Sisters of Providence will assume the teaching and housekeeping duties of the new institution which fills a great need in Northern Alberta.

## CITY SITE CLAIMED

The Six-Nations are claiming retention of the Brantford City Square which is valued at one million dollars. They claim the land, once occupied by a trading post, still belongs to them; the square is used as a market three days a week and the Six-Nations want it kept so.